

THE
TRIMMING

*of Thomas Nashe Gentleman ,
by the high-tituled patron Don
Richardo de Medico campo , Barber
Chirurgionto Trinitie Col-
ledge in Cambridge.*

Faber quas fecit compedes ipse gestat.



LONDON,
Printed for Philip Scarlet
1597.

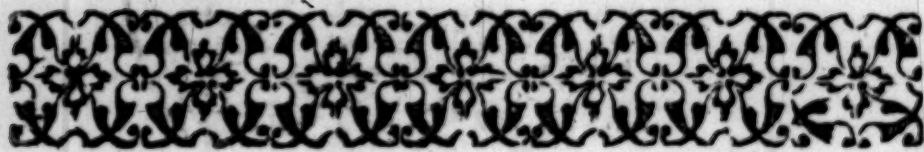


To the Learned.

Eme, perlege, nec te precii pœnitebit.

To the Simple.

Buy mee, read me through, and
thou wilt not repent thee of
thy cost.





To the Gentle Reader.

PRoface gentle Gē-
tlemen, I am sorry I haue
no better Cates to prefēt
you with: but pardon I
pray you, for this which
I haue heere provided,
was bred in Lent, and Lent (you know) is
said of *leane*, because it macerates & makes
leane the bodye: if therefore this dish bee
leane and nothing answearable to your ex-
pectation, let it suffice twas bred in Lent:
neither had it anye time wherein it might
gather anye thinge vnto it selfe to make it
more fat and delightfull. His Epistle I ex-
pected any time these three yeares, but this
mine aunswer *sine fuco loquar*, though it be

To the Reader.

not worthy to bee called the worke of one well spent houre) I haue wrought forth out of the stolne houres of three weekes: for although occasion hath been offered euer since the Epistle hath been extant, to answere it: yet held in suspence considering the man and matter, whether I should take it vpon mee or no: at last concluding him easily answerable, I haue vndergone it: therefore howsoeuer you see it crept abroad Gentles, receiue it well in worth: Your fauours happily might adde strength vnto it, and stirre vp the faint creeping steps to a more liuely pace: it by hard hap being denied of the progresse, keeping at home hath growne somewhat greater. To tell you what the man is, and the reason of this book, were but triuiall and superfluous, only this, you may call it *The trimming of Thomas Nashe*, wherein hee is described. In trimming of which description, though I haue founde out and fetcht from the mint some few new vvordes to coulor him,

To the Reader.

him, grant me pardon, I thinke them fitte for him who is so limmed and coullored vvith all nevv found villanie: for it they bee etimologisde, they no vvhit disagree from his properties. Slender labour hath sufficed to vveaue this thinne superficiall vaile to couer his crimson Epistle, and shaddovv it foorth vnto the vvorld. For as a garment of too bright a color ist oo euil an obiect for the eyes (as is the Sun) & is nothing gazed after, no not of those vvho neuer savv it before: yet nevv things are desired, because tvvould proue pernicious to their eyes, but once ore-clovvded and couered vvith a lavyne vesture, through that it shines & becommeth a lesse hurting obiect, and dravvs the peoples sight after it: so his Epistle in it ovvne colour beeing too resplendent and hurtfull to the readers, is laid apart & is nothing in request, for that tvvould proue as a burning glasse vnto their eyes, but vested vvith this Caule & rare-vvrought garmēt, it loseth part of it hurting vigour, & therefore is cald to be seene againe.

Loathed

To the Reader.

Loathed tediousnes I also eschewed as no lesse hurtfull than too bright an object: the Booke which he dedicateth to me, is so tedious, that had I read it through, it so loathsome would haue vvrought more on mee both vpvvard & downvvard, then 3. drams of pilles: his Epistle is not behinde hand, to that I might say as said *Diogenes* to the men of *Minda*, (vvhose gates vv ere greater in analogicall proportion then their Citie:) O yee men of *Minda*, looke to your Citie, that it flyes not out at your gates: So his booke might well for the largenesse of the Epistle haue flowne out at it, and surely I thinke had his book any wings, that is, any queint devise flying abroad to please withall, it would neuer haue staid till this time: therefore I thinke it prouidently done of him (though out of doubt the foole had no such drift) to make the gates so bigge, that when vve haue passed through the gates, supposing all the Cittie to be sutable to the statelinenes of them: but after we are entred, find-
ing

To the Reader.

ing our selues meere guld, and that all the Cittie is not worth the gates, vve may the more readily finde the vway out of the Cittie againe, the gates beeing so great: and this remedye I founde once vwhen I tooke my iourney into his Cittie. But to returne, If this bee not so vvell set foorth as you could vvish it vv ere, blame mee not: for as the Moon being naked & bare, is said onceto haue gone to her mother, and asked of her a coat to cloath her: but she answered, there could bee no coate made fit for her, for her instabilitie, sometime she being in the ful, and sometime in the vvane: so hee being a man of so great reuolution, I could not fit him, for if I had vndertaken to speak of one of his properties, another came into my mind, & another folloved that, vv hich bred confusion, making it too little for him: therefore vv ere it not too little, it might be tvvold be fit, but hovvsoeuer, pardon (Gentlemen) my boldnes in presenting to your fauorable views this litle & cōfused coate.

Yours in all curtesie, *Richard Lichfield.*



The trimming of Thomas Nashe.



I R, heere is a gentleman at the doore would speake with you. Let him come in. M. Nashe! welcome. What, you would be trimd? & I cannot denie you that fauour. Come, sit downe, Ile trim you my selfe. How now? what makes you sit downe so tenderly? you crintch in your buttocks like old father *Pater patria*, he that was father to a whole countrey of bastards. Dispatch, st, boy, set the water to the fire: but sirra, hearke in your eare, first goe prouide me my breakfast, that I goe not fasting about him; then goe to the Apothecarie, and fetch mee some repressiue *Antidotum* to put into the bason, to keep downe the venomous vapors that arise from his infectious excrements: for (I tell you) I like not his countenance, I am afraid he labours of the venereall murre.

Muse not (gentle *Thomas*) that I come so roughly vpon you with Sit downe, without anie Dedicatorie Epistle, which (I know) you expected; for that your Epistle (in some wise) brought forth this small Worke: which purposely I omitted, scorning Patronage against you. For if (by an Epistle) I had made some Lord or Knight my Patron, it would haue mennaged and giuen courage to you, that (not sufficient of my selfe) I should get some Protector to stand out with you. As in a Cocke-fight, if the Cocke-master takes off his Cocke when they are buckled together, it encourageth the other Cocke (deem-
B ming

The trimming of Thomas Nashe.

O elo-
quence.

Item for
you.

Wel put in

How hard
ly I leave
this com-
mon place?

ming his aduersarie to flye to his Master for refuge): so that hee crowes forth the triumph before the victorie. Therefore forsooth, if for orders sake (that of custome might be made a necessarie law) you would haue an Epistle, I thought it best, respecting the subiect matter, as neere as possibly I could to patterne it with the like Patron. Then not knowing where to heare of some miscreant, polluted with all vices both of bodie & minde: and viewing ouer all the imprest images of men in the memoriall cell of my braine, at last I espied your selfe more liuely ingrauen than the rest, and as it were offering your selfe to this purpose. Then presently I made choice of you, that like an asse you might beare your burden, & patronize your owne scourge, as dooth the silly hedge-sparrow, that so long fostereth vp the cuckow in her nest, till at length she bee deuoured of her: or the Viper, that is destroyed of her owne whelpes. All England for a Patron. But to this sodaine ioy, (for sodaine ioy soone ends) this crosse happened; That knowing it to bee my ductie to gratulate my Patrone with the first hereof, but not knowing where to finde you, for that you (the Worlds Citizen) are heere and there, you may dine in this place, & goe supperlesse to bed, if you know where to haue your bed: you maye bee in one prison to day, and in another to morrow: so that you haue a place but as a fleeting incorporeall substance, circumscribed with no limits, that of your owne you haue not so much as one of *Diogenes* his poore cottages. You haue indeed a *terminus a quo* (as we Logicians speake) but no *terminus ad quem*. Now sir, for the vncertaintie of your mansion house, you hauing all the world to keepe Court in, and being so haunted with an earthquake, that in what house soeuer you are one daye, you are shaken out the next, my little Booke might kill three or foure porters, that

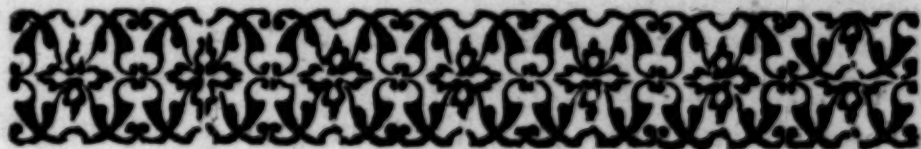
The trimming of Thomas Nashe.

that must run vp and downe *London* to seeke you, and at the last might dye it selfe for want of succour before it comes to your hands. Yet it might bee, that in your request you are insatiable, you will take no excuse, your will is your reason, nay may not be admitted. Well, it shall be yours: for your Epistles sake, haue at you with an Epistle.

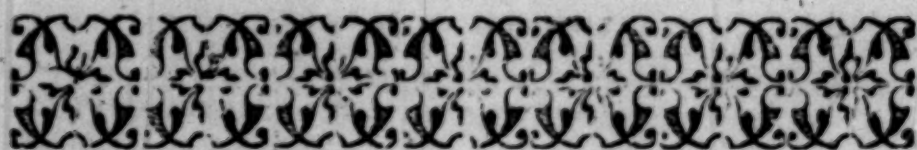


B 2

To



The trimming of Thomas Nashe.



To the polypragmaticall, parasitupocriticall,
and pantophainoudendeconticall Puppie
Thomas Nashe, Richard Leichfield wish-
eth the continuance of that he hath: that is,
that he want not the want of health, wealth,
and libertie.

Nas hum Mitto tibi Nashum prora N puppi humque carentem.



O D saue you (right glossomachicall
Thomas). The vertuous riches, where-
with (as broad spread Fame reporteth)
you are indued, though *fama malum*,
(as saith the poet) which I confirme:
for that shee is *tam ficti prauique tenax*,
quam nuncia veri, as well saith Master *William Lilly* in
his *Adiectiua verbalia in ax*. I say the report of your rich
vertues so bewitched me toward you, that I cannot but
send my poore Book to be vertuously succoured of you,
that when both yours & my friends shall see it, they may
(for your sake) vertuously accept of it. But, it may be,
you denie the Epistle, the Booke is of you, the Epistle
must be to some other. I answer, you are desirous of an
Epistle. Did not *Cesar* write those things himself which
himselfe did? and did not *Lucius* that golden Asse speak
of himself which was the Asse? & will not you (though
an

5

The trimming of Thomas Nashe.

an Ass, yet neither golden nor siluer) patronize that which others tooke paines to write of you? *Cesar* and *Lucius* for that shall liue for euer: and so shall you, as long as euer you liue. Go too I say, he is an ill horse that will not carrie his owne prouender. But chiefly I am to tell you of one thing, which I chuse to tell you of in my Epistle, both because of Epistles some be denuntiatorie, as also considering that wise saying elsewhere of the precise Schoolemaster: If thy friend commit anie enormous offence toward thee, tell him of it in an Epistle. And truly this is a great and enormous offence, at which my choller stands vpright, neither will I put it vp. Therefore in sadnes prouide your Lawier, I haue mine, it will beare as good an action, as if you should haue come in to another mans house, and neuer say, Hoe God be here: that is, you wrote a foule Epistle to mee, and neuer told me of it before: you might haue said, By your leaue sir. I warrant you I write but this small Epistle to you, and I tell you of it as long before as the Epistle is long. But now I remember me, there was no hatred between vs before, and therefore twould be proued but chauncemedley. Let it euen alone, it cannot be vndone, for a thing easely done, neuer can be vndone: and a man may quickly become a knaue, but hardly an honest man. And thus (maleuolent *Tom*) I leaue thee. From my chamber in *Camb.* to your^{re}.

"Where can
you tell?"

Yours in loue *vsque ad aras.*

Rich: Lichfield.

That is,
that wold
follow thee
euen to the
gallowes.

B 3

You

The trimming of Thomas Nashe.

All your
parts.

YOU see howe louingly I deale with you in my Epistle and tell of your vertues, which (God forgive me for it) is as arrant a lye as euer was told: but to leaue these parergastical speeches and to come to your trimming, because I will deale roundly with you, I will cut you with the round cut, in which I include two cuts: First the margent cut: Secondly the perfect cut: The margent cut is nothing els but a preparation to the perfect cut, wherby I might more perfectly discharge that cut vpon you, for as in a deep standing poole, the brinks thereof, which are not vnfitly called the margents being pared away, we may the better see thereinto: so the margents which fitly we may terme the brinkes of your stinking standing poole (for it infects the eare as doth the stinking poole the smell) being cut away, I may the better finish this perfect cut and rid my selfe of you. To the margent cut. When first your Epistle came into my hands, I boldly opened it, and scaling the margents of it I espied a feely note *quasi conuersant about heads*. I sayd not a word, but turning ouer a leafe or twoo more to see if you continued in those simple animaduersions and indeed I saw you to bee no changling, for there I espied *barbers knocking of their fingers, & lowse naperie*, as foolish as the other. *semper idem* (thought I) might be your mot, and so you will dye: then I began to marke the note which you adioyned to your notes that they might be noted, there tossing and turning your booke vpside downe, when the west end of it hapned to be vpward, me thought your note seemed a *D*, ah *Dunce, Dolt, Dostrell*, quoth I, well might it be a *D*. and for my life for the space of twoo houres, could I not leaue rayling of thee all in *Ds*.

Now to the perfect cut: I cannot but admire you in
the

The trimming of Thomas Nashe.

the tittle you allow me, seeing wee admire monsters as well as vertuous men, and a foole (as oft I haue heard Scholers dispute in mine office) as a monster: other Barbers like not the title, it pleaseth me, and all the Dukes in *Spain* cannot shew the like, and I thinke that halfe a yeeres study did not bring it out of thy dunsticall hammer-headed scalpe, but thou dost to disgrace mee, and thinkest thy title decketh a Barber, and that a Barber with thy title is as a rotten chamber hangd with cloth of arras, but tis not so: alas thy reading affoordes thee not to knowe the ancient and valorous power of Barbers.

I could speake howe they flourished amongst the *Abants*, a fierce and warlike people, and by the Barbers perpolike cunning as it were amending nature and shaping their faces to more austeritie, they became more victorious, as *Plutarch* recordeth in the life of *Thesens*: and young striplings newly fit for armes, first were brought to *Delphos*, and there offered the first fruites of their haire to *Jupiter*, next him the Barbers were serued and they cut them, and were as *Ioues* Vises to make them fit for warre. They flourished before with the *Arabians*, the *Mysians*, the *Dacians*, the *Dalmatians*, the *Macedonians*, the *Thracians*, the *Seruians*, the *Sarmacians*, the *Valachians* and the *Bulgarians*, as saith *Pollidorns Virgil*: afterward *Alexander* entertained into his camps Barbers as the spurres and whetstones of his armies.

Dionisius that blood-thirstie Tyrant that feared no peeres, stood alwaies in feare of Barbers, and rather would haue his hayre burnt off, than happen into the Barbers handes.

Therefore in a Barbers shop (as *Plutarch* reporteth) where some fewe were talking of the Tyrany
of

The trimming of Thomas Nashe.

None but
Barbers
meddle
with the
head.

of the tyger *Dionysius*. What (said the Barber) are you talking of King *Dionysius*, whome within these two or three daies I must shauē? When *Dionysius* heard of this, he gate the Barber secretly to be put to death, for feare of after-claps. The Barbers Chaire is the verie Royall-Exchange of newes, Barbers the "head of all Trades. I could spake of their excellencie, for that a mans face (the principall part of him) is committed onely to Barbers. All trades adorne the life of man, but none (except Barbers) haue the life of man in their power, and to them they hold vp their throates readie.

If they be happie, whom pleasure, profit and honor make happie, then Barbers with great facilitie attaine to happines. For pleasure, if they be abroad, they are sought too of the best Companions, Knights and Esquires send for them: if at home and at worke, they are in pleasing conference; if idle, they passe that time in life-delighting musique. For profite, a Barber hath liuing in all parts of *England*: he hath money brought in as due as rents, of those whom he neuer saw before. For honour, Kings and ruling Monarchs, (to whom all men crouch with cap in hand and knee on ground) onely to Barbers sit barehead, and with bended knees. But for all this, thou sparest not to raile on Barbers (as on all others): & being full of botches and byles thy selfe, spuest forth thy corruption on all others: but I nought respect it, thy raylings rather profite mee. For (as *Antisthenes* was wont to say) a man might as well learne to liue well of his ill-willing & abusive enemies, as of his honest frends; of these, by following their vertues, of the others by eschuing their actions, by seeing the effects that followed those actions in his enemies: and as *Telephus* (beeing wounded, and destitute of a sauing remedie at home) went euen to his enemies and sworne foes, to get some soue-

The trimming of Thomas Nashe.

souerraigne medicine, so if of my friendes I could not learne temperance, I might learne of thee by seeing the effectes of thy cankered conuicious tongue, for by that thou art brought into contempt, thy talking makes thee bee accounted as a purse that cannot bee shutte, and as an house whose doore standes alwayes open, and as that open purse containeth no siluer, and in that house is nothing worthie the taking away, so out of thy mouth proceedeth nothing but noysome and ill-sauered vomittes of railings: Wherefore draw together the stringes, and locke vp the doore of thy mouth, and before thou speakest such ill corrupted speeches againe, let it be lifted of the hingelles, rule I say that little and troublersome Vermin, that smal tongue of thine, which in some is not the smallest parte of vertue, but in thee the greatest Arte of vice, not vnlike the Purple fish which whilest she gouernes her tongue well, it getteth her foode and hunteth after her praye, but when shee neglect it, it bringeth her destruction, and shee is made her selfe a pray vnto the fisher, so that in that small parcell all vertue and vicelyes hidden, as is recorded of *Kias* whom king *Amasis* commaunding to sende home the best and most profitable meate from the market, hee sent home a tongue, the king demaunding a reason, hee answered that of a tongue came many profitable and good speeches, and this tongue thou hast not: Then the king sent him to buy the woorst and most vnprofitable meate, and he likewise bought a tongue, the king also asking the reason of this, from nothing (sayde he) issueth worse venome then from the tongue, and this tongue thou hast, and this tongue crosse with the barre of reason, lest thou seeme more foolish then those geese in *Cilicia*, which when the flie in the night time by the hill *Taurus*,

C

that

The trimming of Thomas Nishe.

Marke
this secret
allegorie.

that is posselt of Eagles , are sayde to gette stones into ther mouthes by which as by a bridle they raine in their cryinges , and so quietly passe the greedie talentes of the Eagles : but alas why inuest I so against thy tongue ? *lingua a lingendo* , and you knowe wee vse alwayes to like in , and so thou shouldest keepe in thy poyson : or a *ligando* which is to binde , and so thou shouldest binde vp and not disperse abroad that ranker in thee : thy tongue doth but in dutie vtter that which is committed vnto it , and nature hath set before it a double bull-woorke of teeth to keepe in the vagrant wordes which straying abroad and beeing surprised may betray the whole cittie , and the vpper bull-woorke sometimes serues for a percullis , which when any rascallie worde hauing not the watch-woorde , that is , *reason* , shall but enter out of the gates , is presently lette downe and so it cuttes it of before it woorketh wracke to the whole Castell : therefore I must of necessitie find out another cause of thine infected speech , and now I haue founde it, fie on thee , I smell thee , thou hast a stinkinge breath , but a stinking breath (some say) commeth of foule teeth , and if it bee so, wash thy teeth Tom , for if thou wouldest drawe foorth good and cleane wordes out of thy mouth , thou wouldest washe thy teethe as euerie tapster that goeth to drawe good beare will washe the pottle before hee gooeth : but it may bee the filth hath so eaten into thy teeth that washinge cannot gette it away , then doe as that venome-bitinge beast that Nile-breedde Crocodile , which to purge her teethe of those shiuered reedes that are wreathed betweene by feedinge in the water , commeth to the shoore, and there gapinge suffereth some friendly bird with-

out

The trimming of Thomas Nashe.

out daunger to creepe into her mouth, and with her bill to picke away the troubling reedes: so come you but to some shoore, and Ile bee that *Trochilus*, Ile picke your teeth and make a cleane mouth, or Ile picke out toungue and all, but of this stinking breath I speake not. *Tædet anima* sayth the Comedian, and this I meane not meaning as hee meant, for hee meant a stinking breath, but by *anima* I meane the forme by which thou art, what thou art, by which also thy senses woorke, which giueth vse to all thy faculties and from which all thy actions proccede, and this *anima* if thou termist a breath, this breath stinketh and from this breath (as little riuers flowe from a fountaine) all thy woordes flowe foorth and the fountaine beeing corrupted (as you knowe) likewise all the lesser riuers needes must bee corrupted, and this *anima*, this breath or fountayne thou must cleanse, but howe to cleanse this breath it passeth my cunnige to tell, for thoughe (as I am a Cirurgion) I coulde picke your teeth, for the other stinking breath, yet this I durst not meddle with, this hath neede of a metaphisition, and lette it suffice for mee rudely to take vppe the bucklers and laie them downe againe, onely to tune the Lute, but to leaue to the more cunning to playe thereon, Count it enough for mee that am but an aduincte to a Scholler, that haue nothinge of my selfe but what I gleane vppe at the disputation of some Schollers in myne office, let it bee sufficient for mee (I say) onely to tell the reason of this stinking breath, and to leaue to more sounde Philosophers to determine and set downe the remedie of it, but nowe it may bee *teipsum nosis*, you smell your

Trochilus

philosophy

*How I be-
nich thee
with fa-
cunditie,*

The trimming of Thomas Nashe.

Ha ha a
rage borro
wed from
your owne
dunghill.

A medi-
cine for a
stinking
breath.

owne breath, and finde it to bee so intoxicated with
poyson that vnlesse you haue present helpe you are
quite vndone, you perish viterly, and knowing me to
be a man of such excellent partes, yea of farre better
partes then *In speech bee these eight partes*, are very in-
stant with me to vnbinde the bundell which I gathe-
red at disputations, and giue you some remedie for
this stinkinge breath: loe howe vertue in the friend
calleth foorth her beames euer vpon her enemye, I
am ouercome, blushingly I vndertake it, and like a
bashfull mayde refuse, yet deigue you that fauour,
then marke, first goe get some strong hempe, and
worke it and temper it so long together till there arise
out of it an engine which wee call *Capistrum*, then
carry this *Capistrum* to some beame that lyeth a crosse,
for none else will serue, when it must bee straynde
and the one ende of it fasten to the beame, and one
the other make a noose of as rounde a figure as you
can for the roundest figure is the most retentive, let
the noose bee alwayes readie to slide, for mans
breath is slipperie, then when euerie thing is fitted,
boldly put through thy heade, then worke the *Ca-
pistrum* ouer newe agayne, swinge vpe and downe
twice or thrice that it may be well strainde, and so
in short time your olde breath will bee gone, dis-
payre not yet man; *probatum est*, olde *Æson* was
deade a while but reuiued agayne and liued many
a yeare after, but marke, nowe to the pynche, if
Platoes trasmigration holde, (which some menne
holde that the *anima* and breathes of men that bee
deade doe fleete into the bodyes of other menne
which shall liue, then I holde that some breath see-
ing thy younge bodie without an *anima*, and would
bee harde lucke if some breath or other should not
be

7

The trimming of Thomas Nash.

be yet straying about for a body, their being continually so many let loose at Tiburne, I say, some vnbespoken vagrant breath wil goe in and possesse thy body: nowe if this remedie helpe not surely thou art vnrecurable, if also thy newe breath happen to be as stinking as thy olde, thou wilt neuer haue a sweete breath in this worlde nor then neither. And thus much of my title.

You knowe or at the least ought to knowe that writers shoulde eshewe lyes as Scorpions, but your lyes that you deuise of one are the greatest parte of the matter of your Epistle, as, *My shoppe in the towne, the teeth that hange out at my Windowe, my painted may-poole*, with many others which fill vp roome in the Epistle in abundant manner, and which are nothing else but meere lyes and fictions to yeeld the matter, whereby I perceiue howe threede-bare thou art waxen, howe barren thy inuention is, and that thy true amplifying vaine is quite dried vppe. Repent, repent, I say, and leaue of thy lying which without repentance is very haynous, that one lye I make of thee in this booke is presently washed away with repentance. An other lye I cannot but tell you off, which you clappe in my teeth in the very beginning of your Epistle, which nothinge grieueth mee for that I suppose it to bee committed of ignorance, that is you tell mee that you come vpon mee with but a dicker of Dickes, but you come vppon mee with seuentene or eightene Dickes, whereby I see thy ignorance in the Greeke tongue, thou knowest not what a dicker is, a dicker is but ten of any thing, for it commeth of the Greeke worde *δεκα* which is by interpretation, Ten. Pag: 6.
de ka

Thou obiecest that olde *Tooly* and I differed, I

The trimming of Thomas Nashe.

confesse it, I am a man alone, I scorne such ragged rent-foorth speech, yet thou mayest well praye for the duall-number, thou scabbed, scalde, lame, halting adiectiue as thou art, in all thy guiles, thou neuer haddest that guile as alone to get thee one crust of breade: no, I knowe not who had a hande with you in this seely Epistle, goe too, hee is not a minister, he hadde but small reason for it: againe, you remember the time when your fellowe *Lusher* and you lay in cole-harbour together, when you had but one payre of breeches betweene you both, but not one penie to blesse you both, and howe by course hee woore the breeches one day, and went cunny-catching about for victuals, whilest you lay in bedde, and the next day you wore the breeches to goe begge whilest he lay in bed, for all the worlde like two bucketes in one well, nowe suppose, when *Lusher* wore the breeches, that then thou shouldest haue beene carryed to pryson where nowe thou art, verily I thinke thou shouldest haue escaped pryson for want of breeches, or suppose that at that time thou shouldest haue beene hanged, I cannot but thinke that the want of a payre of breeches woulde haue beene better to thee then thy necke-verse, for the hange-man would haue his breeches, no fee, no lawe: but put case that with much adoe, by greate extraordinarie fauour some good hang-man had done thee this last benifitte, that thou mightest neuer trouble him agayne, and shoulde haue giuen thee thy hanginge francke and free (as indeede happy for thee had it bene if this good hap had hapned, for then thou shouldst not haue liued thus miserably in this vaine and wicked worlde) I say plainely, put case thou haddest beene hanged, the hangman not sticking with thee for thy breeches, then *Chacon* would haue come vpon
you

The trimming of Thom is Nishe.

you for his ferry-penny, fie out, money and breeches as ill as a rope and butter, for if one slippe the other holde, with him no *naulum* no wastage, and then thou haddest beene in worse case then euer thou wert: thus you see how the want of a payre of breeches might haue been the meanes to haue made thee escape prison, death and vtter damnation: and O thrise happy *Lusher* that shouldst haue beene away with the breeches at that happy time, but when thou wert in thy chiefeft pride, if thou hadst but lent out one payre of breeches thou shouldst haue beene thus happy.

Prayse from the praise-worthy, and hee is not prayed whose prayer deserueth not prayse, therefore in these places of the Epistle where thou prayest mee, I take my selfe most to bee dispraised for that thou the prayer art worthie no praise, for how soeuer thou leade in a fooles paradise, like the fishe cald a muge, which is sayde to feede herselfe with her owne snotte for thereof she takes her name, thou feadest thy selfe with self-conceite that whatsoeuer commeth from thee is the verie quintessence of true witte, and that all thy ribaldrie that euer thou fettest forth, exceeded in pleasing mirth, that so thou hast imbraced true *Minerva*, when as (God knowes) thou art as farre deceiued as euer was poore *Ixion*, that imbraced a cloude in steade of *Iuno*, or that guld-god mostrous accadian *Pan*, who in steade of that sweete Nimphe *Syrinx* sumpt a bunche of reedes: yet I must confesse thou haste something, thou art as a bundell of strawe that beeing sett on fire consumes it selfe all in smoke, but no warmesse commeth from it, so thou hast no true fire in thee, all smoother, no thing that can warme a man, thou art as many Ciphers without an I, which they

*Minerva
snotte.*

The trimming of Thomas Nashe.

wanting are of them selues nothing, and thou hast much apparencie of witte which is as Ciphers, but thou hast not this same *i*, Iota is wanting to thy Ciphers, thou hast not one jot nor title of true witte, againe, as some souldiers that were at *Cales* breaking into a shoppe for pillage, and there seeing many great sackes readie trussed vppe, they with great ioy made hast away with them, and so with light hartes carryed away their heauie burdens, and when they brought them into the streetes, opening them to see their booties, founde in some of them nought but redde cappes, of which afterward they made store of fires, and in the rest nought but earthen pitchers, chaffendishes and pispottes, and such like: so whosoever shall see thee trussed vppe and in thy clothes, might happily take thee for a wise young man, but when thou shalt be opened, that is, when he shall see but some worke of thine, he shall finde in thee nought but rascallitie and meere delusions, and for this cause thou mayest be cald the very *Choræbus* of our time, of whom the prouerbe was raylde, more foole then *Choræbus*, who was a feely ideot, but yet had the name of a wise man, for he might be cald *Choræbus quasi chori Phos*, the light of euery company into which hee came, so thou hast onely the name of a wise man and that is *Nashe*, O wise name, I praye let mee christen you a newe and you shall bee called *Choræbus quasi chori bos*, the very bull-head of all he ttroope of pamphleters: thou goest about to gather iestes and to barrell them vp into thine ale-howe index, that when occasion shall serue thou mightest be a *Democritus* alwayes to laugh thy selfe or to cause others to laugh by the ideotisme. Thus to conclude, as *Daphne* chastitie was turnd into a laurell tree, and so kept her chastitie, even so

The trimming of Thomas Nashe.

so I wish that for thy wit thou mightst bee turnd into an asse, that so thou mightst keepe thy wit to thy selfe, and not defile the world withall. But this thou scornst, and wilt prooue that thou hast a good wit and thus submitte thy selfe in eloquence, to make vs beleue thee, at the first word thou beginst; Nature, that neuer wont to be vnequall in her gifts, with mee hath broke her wont, and indowed me with a dowrie aboue the rest of her children: but euerie commoditie hath his discommoditie, and we cannot alwaies please all; and though all my books did not take as I wished they should, yet most of them did take, as *Piers Pennesse*, and others which I wil not name, to auoyd suspicion of vainglorie. *Argus* that had an hundred eyes sometime slept, or els hee had not dyed for it: and when *Mercurius* came, hee had no power to hold ope his eyes. O fine speech! By this I gather, that thou confessest thy selfe to be *Argus*, and me *Mercury*: and if you be *Argus*, hold ope your eyes with a pox to ye, I meane ye no harme yet, yet I pipe not to you: but I thinke it will be my lucke to be as ill a scourge to you, as euer *Mercurius* was to *Argus*. But if you will dispute and prooue that you haue a good wit, awaye with your confuted bibble babble binde vp your Arguments into Syllogismes and I will answere you directly. Content say you, and thus you begin. If my fame be spred far abroad, & all the Countrey confirme that I haue a good wit then is true that I haue a good wit: But the first proposition is true, therefore I haue a good wit. I answer, I oore and illiterate Opponent, to context no firmer argument against so firme a Logician as I am. A double Response or Answer extempore I can afford you. First, though your name bee blazed abroad, it folowes not that you should haue a good wit: for as an emptie vessell will sound fame that hath nothing in it; so you

D

may

The trimming of Thomas Nashe.

may cracke your selie abroad, and get to be reported the man you are not.

Secondly, I graunt that you are famous, and that the Countrey reports you wise. Sententiouſly I aunſwere, that by a figure the Countrey is taken here for the common rout onely: for none that can but write and read will euer agree to it; and *turbamulum argumentum*, as much as to ſaye, the troublesome Commons aſſertion, neuer goes for currant. Thus leauing no hole for you to creepe in with a ſecond Obiection, you betake you to your ſecond Argument.

If my wit (ſaye you) were not excellent and vnaunſwerable, manie who are accounted to haue good wits, (to whom I haue oft giuen perticular occaſion) would haue answered mee: but they haue not answered mee, therefore my wit is excellent. Therefore I wyll aunſwere thee.

I would to God thou & I were to diſpute for the beſt Mayorſhip in *Spaine*, faith thou mighteſt euen caſt thy cap at it. Doeſt thou not know that the Lion ſcornes combate with the bace? Wiſe-men (though mooued) will not worke reuenge on euerie obiect? and the more ſtately oake, the more hardly ſet on fire? More plainly in a ſimilitude, the like reaſon is to bee gathered of the nettles.

Euen as the nettle keepeth her leaſe cleaneſt, for that no man purgeth his poſt-pendence (there your noſe *Thomas*) with it; not becauſe they cannot, but becauſe it would ſting them if they ſhould, and ſo for that ſmall goodturne, it would worke them a more diſpleaſure: ſo thou art ſuffered to be quiet, and not wrote againſt, not for that thou canſt not bee aunſwered, but that by aunſwering thee they ſhould but giue more fodder to thy poiſon, put more caſting to thy gorge; and hee that intends

The trimming of Thomas Nashe.

tends to meddle with dung, must make account to defile his fingers.

Thus thou art quite put downe, thou art drawne drie: me thinkes I perceiue thee wish for some Moderatour, that should crie; *Egregie Nashe* (or, you great asse) *satisfecisti officium tuum*. And now for want of a Moderatour, my selfe (for fault of a better) will supplye that roome, and determine of our Disputation. And herein it shall not bee amisse, (the Question so requiring, and you also requiring it in that place of your Epistle, where you lay wit to my charge) first to tell what a good wit is. And whereas thou burthenst me to say, that *much extraordinarie descant cannot be made of it*: thou lyest. For how vniust were mens wits, not to affoord vs extraordinarie descant of that, which giueth vs descant for euerye thing?

A good wit (therefore) is an affluent spirit, yeelding inuention to praise or dispraise, or anie wayes to discourse (with iudgement) of euerye subiecte. Mistake me not (I pray you) and think not that I thinke all those to haue good wits, that will talke of euerye subiect, and haue an oare (as we say) in euerye mans boate: for manie foules doo so, and so doost thou. These talke not with iudgement: they be like the Fellow, who swearing by God, and one standing by, correcting him, said; Fie on thee how thou talkest. What skills it said hee, so long as I talke of God? So I say, thou carest not how without iudgement thou talkest on euerye thing.

A good wit is it that maketh a man, and hee is not a man, that hath not a good wit. The verie brutish and sauage beasts haue wit. Oxen and Asles by theyr wit choose out the best Pasture to feed in, and thou art no better: for diuers men will say, and especially Northermen, to one that dooth anie thing vnhandfomely,

The trimming of Thomas Nashe.

whate a N sh it is, for what an asse it is, and an asse all men know hath not a good wit.

Thou (by these descriptions) the definitiue sentence of my determination is this; *Nashe*, thou hast not a good wit, thou art a silly fellow, and more silly than *Syr Thomas of Carleton*, who beeing a little sicke, and the bell tolling to haue him goe read Service, the Clarke of the Parish going to him, and telling him that the bell toa'de for him, meaning to goe Read, he went presently and made his Will, because the bell toa'de for him: and so doo thou, plye thee, make thy Will, and dye betimes before thou beest killd, for thine owne wit will kill thee: and call you that a good wit that kills a man? All the Wisemen of *Greece* and *Gotam* neuer came to the miserie that thy good wit hath brought thee too. My minde presageth the great confusion that thy good wit will bring vppon thee. For as the Cammell that (come hee into neuer so cleare a Fountaine) cannot drinke of the Water, till hee hath royled and fowled it with his feete: so whatsoeuer thy wit goeth about, it first defiles it, and so brings destruction to thine owne bodie. Thy wit, thy wit *Tom*, hath roddes in passe for thee, twil whip thee, twil worke thine ouerthrow, it will quite destroye thee: *Atleon* (as wise a man as you) no wayes could escape it, for all his loue to his hounds, and swift flight when he saw their felnes, but was deuoured of his owne dogs.

But why then (maist thou say) doo I oppose my selfe against an Asse, seeing now I doo no more than all could doo, for all the beasts in the field can insult and triumph ouer the silly Asse, as well the creeping Snayle to her power as the fiercest Tyger *Asinus a sedendo*, because euerie Childe can ride an asse: therefore tis rather a reproachfull shame for mee to meddle with thee,
and

The trimming of Thomas Nashe.

and by that I get more discredit then the two Gods
got dishonors that conspired the downe fall of one fee-
ly, weake, vnable woman. The reason is, I onely am
left to tell thee thou art an Asse, and if thou shouldst not
be tolde it, thou wouldst not beleue that thou art an
Asse. There ore nowe at length knowe thine owne
strength, and knowing that thou art but feeble and
hast no strength, blush and be ashamed, and then thou
shalt see that all the Country hath seene thy ignorance,
though kept it in silence, and howe this many a yeere
thou hast gild them, but they (gentle minded au-
ditors) still, still, expecting better tooke all in good
part whilst thou like a cowardly vnskilful horseman
mounted on a iade, courttest and shewest thy Crankes
among a company of valorous famous captaines whose
stirrop thou art not worthy to holde: alight and listen
vnto me, and I euen I, that neuer till now was acquain-
ted with the presse, and acknowledge my selfe farre vn-
fit for those thinges thou professest, I (I say) will read
thee a Lecture, harken, in my gibbidge (as thou termst
it) I wil confter thee this shorte distich which though it
wants an author wants no authoritie.

Tha id te credi duxisse, sed il a Dana est,

Namque Atroneum dat tibi Caura caput.

Ingeniously thou thee complust an lrus poore to be,
But thou art Midas for thou art an Asse as well as be.

Or thus.

Some sayes Nashe is lasciuious, but I say he is chaste,
For he by chasing after whores, his beard away hath chaste.

Otherwise.

Who saies Nash riots day & night, about the streets doth lye
For he in prison day and night in fetters fast doth lye.

Againe.

Thou say I am a foole for this, and I say you say true,

D 3

Then

The trimming of Thomas Nashe.

Then what I say of you is true, for babes and fooles say true.

Now I giue not euery word their litterall sence, and by that you may see how I presume of your good wit, to see if by allusions you can picke out the true meaning, but I vse a more plaine demonstration and apply it to your selfe: for if you will vnderstand any thing a right, you must euer apply it to your selfe. It may bee thou likest not these verses for that they want riming words, and I ende both the verses with one word: no, *Tom*, noe, thinke not so, bewray not so thy poetry, for that distich is best contriued, and moste elegant that endes both verses with one word if they import a diuers sence: but now I see thou art no versifier, thou hast only a prose tongue, & with that thou runst headlong in thy writing with great premeditation had before, which as ny man would suppose for the goodnes to be extempore, and this is thy good wit: come, I say, come learne of me, Ile teach thee howe to pot verses an houre together.

Thou nothing doubtest (as thou sayest) of the patronage & safe conduct of thy booke and indeed thou needest not doubt for I neuer ment it harme, but alwayes wisht it might safely passe by me: yet as I was patron to it, I could not but read some of it, but I thinke if I had read it through twould haue poisoned me, it stunk so abominablye: therefore all the while I was reading of it holding my nose, fye, out said I, had I but knowne this Cockatrice whilst twas in the shell, I would haue broken it, it neuer should haue beene hatcht by my patronage: but tis no matter, thy eye-beames will reflect vpon thy selfe, and will be burning glasses to thine owne eyes.

And so in a fury (the countries comming downe vpon
on

The trimming of Thomas Nashe.

on me) I like a stout patron out of all the countries that prest me fore, chalenged out the most valiant warrier of them all, *Monsieur Ajax* to single combate, him I ouercame, and of him I got safe conduct, and hee hath promised safe conduct to all comers of that race, and moreouer, hee as an other patron hath gotten for them all safe conduct from hence to *Ely* by water.

The good admonition thou giuest mee, that is, to commence, I thankfully take and willingly would vndergoe, had I but one with whome I might keep mine acts.

As for mine answer I nothing doubt, that is kept (as I hope) with credit, but my replie is it I stand on, I can get none to answer me, alas, thou art not able, neyther fit, for thy want of a beard taketh away halfe the subiect of our disputation, not that I say a beard would make thee wise and so by that thou shouldst be fit to dispute, but because in what Arte thou wouldst haue mee commence, in that I would dispute with thee: therefore suppose I should demaund of thee the reason why thou hast so much haire on thy head, and so thinne or rather almost none at all on thy face? thou couldst not queintly answer, because the haire on thy head is twenty yeeres elder then that on thy beard, nor in naturall reason, because the braine seated in the head yeeldeth more moysture about it then any way downward, by which moysture haire commeth, but thou hast too moist a braine that cannot holde and remember these thinges, or rather thou hast too hard and drye a braine and so these thinges were neuer imprest into it.

But

The trimming of Thomas Nashe.

But this is thine answer, tis Gods will it should bee so, thou wert neuer borne to haue a beard: tis true indeed, thus thou mightest answer to all the arguments in the worlde: but the want of a beard makes thee thus colde in answering, for a beard is a signe of a strong naturall heate and vigour, but the true answer is, thou seekest too many wayes to cast out thine excrementes, thou art too effeminate and so becomest like a woman without a beard. Againe, if I should demandaund of thee why the haire of a mans head groweth downeward and not vpward, *idem resoluere*, this would bee thine answer, because it pleaseth nature. Dost thou not know that haire is the couer of the head? and therefore if it will couer it must lye downe, and doe not all the parts of a man growe downeward, though the whole man growes vpwards? And therefore the Philosophers say that a man turned downeward is a plant, that as a plant hath all her bowghes, branches and leaues growe vpward, so all the partes of a man are vpwarde when hee standeth on his head, as his feete, legs, armes, nose, fingers and the rest: but in faith thou turnd vpward or downeward art but a plant or stocke to bee ignorant in those thinges: why I marvell of what Art thou didst Commence Batchelor, if I had but the question that thou hadst at thy Sophisters Act, I would dispute on that: but nowe I see I cannot commence for want of an answerer, and I come to keepe myne acts *in tenebris*

In this thy trimming, thou being so fit for it, I will make a wonder on thee, and I will holde any man a wager that I will performe it, that is, whilst I am washing you I will request your *commence* and put my selfe to *commence*, and shew you quite through, and when I haue done you shall not be a haire the worse. you may
make

The trimming of Thomas Nashe.

make a riddle of the same if you will, but I will doe it, and when I haue done, raising my selfe on my tiptoes, I will so hunt thee for my pay, that thou shouldst bee in worse case then the Beuer, who bites off his stones and layes them in the way for the hunter: for which otherwise he should be hunted to the death, I thinke veryly and in my conscience, *I should breake thy head and not giue thee rest againe.* *Leaning on a rest.*

Thou rude wretch, thou wilt be so *cosmologiz'd*, if thou beest catcht heere, for calling our Masters of Arte first *Stigmaticall*, that is burnt with an hot Iron, didst thou euer know any of our Masters of Arts burnt with any Irons? then thou callest them *sinckanters*, which is a proper Epithite vnto thy selfe, for *Sinckanter* commeth of *sincke* and *antrum* a hole, and as all the puddle and filth in the channell, still runnes all a longtill it comes to a hole or *antrum*, and there it sinckes in: so all wickednes and abhord villany still straying abroad and seeking for an *antrum*, at last it findes thee which art the very sincke and center where it restes. And surely if thou shouldst haue termed me so, I neuer would haue suffered it vnreneged, for as the *Torpedo* being caught and layd on the ground, striketh a torpou and numbnes into the hand of him that doth powre but water on her: so, I doe not thinke but that in thy Epistle thou calledst me but *Dick*, which is my name contract, and other adiuncts which in their owne nature are neither good nor bad, the very remembrance of me stroke such a feare and numbnes into thy ioyntes, that yet thou shakest as not dispossessed of that fearefull seauer. I will stirre thee vp and make thee seething hot, and when thou art in thy heate, I will then quell thee by moouing of thee more and more, as when a pot seetheth if we lade it and mooue the liquor vp and down, euen while it seetheth, wee shall make it quiet.

E

Thou

The trimming of Thomas Nashe.

Thou little wottest of what a furious spirite I am, for I keeping among such spirits in this place, as thou sayst, am my selfe become a spirit, and goe about with howling cries with my launce in my hand to tortour thee, and must not returne home, till *Ignitius*-like thou shalt be carbonadoed, and I shall carrie on my launce-point thy bones to hang at my shop windowe, in steed of a cronet of rotten teeth, as the trophies of my victorie: and this shalbe done, comcest thou neuer so soone into my swinge.

*Spirit
Walks.*

Therefore keep out of my hant, I haue a walke, thou maist be blasted before thou comcest neere my walke, if thou dost but looke backe and see mee in my walke, thy necke will stand awry, thy mouth distorted, thy lips vgly wrested, and thy nose hang hooke-wise. But rather I take thee to be a spirit, for that I talking with thee all this while, cannot haue a glance on thee.



But

The trimming of Thomas Nashe.



But see, what art thou heere? *lupus* in *fabula*, a lop
in a chaine? Nowe sirra haue at you, th'art in my
swinge. But soft, fetterd? thou art out againe: I cannot
come neere thee, thou hast a charme about thy legges,
no man meddle with the Queenes prisoner, now therefore
let vs talke freendlye, and as *Alexander* sayd to
hys Father *Phillip*, who beeing sorely wounded in
the thigh in fight, and hardly escaping death, but could

The trimming of Thomas Nashe.

not goe on the ground without halting, bee of good courage father, come forth that euery step thou sets on the ground may put thee in minde of thy manly courage & vertue: so say I to thee, *Nashe* come forth, be not ashamed of thy selfe, stretch out thy legs that euery step thou goest, thy shackles crying clinke, may remember & put thee in minde of all thy goodnes and vertue: I am glad to see thee in this prosperitie, thou neuer wert so rich as now, thou neuer hadst so much money as would buy so faire a payre of fetters: in very deed thou art beholding to thy keeper that will trust thee with so faire a payre of fetters, neither would he if hee had thee not by the legge: but nowe thou art in good case, thou art no vagabond. now thou seruest a Master, and hast a house to goe to, and a couch to lye in, thou muste bee thruiing and prouident where thou art, and twill bee a good sauing for thee, now thou hast a ciog at thy heele as the prouerbe is, thou must learne of *Asps* dog to do as he did: that is, thou must crinch vp thy selfe round in thy couch all winter time and dreame of a goodly large chamber, faire lodgings and soft beds, and in the Summer time thou must stretch out thy selfe, lye all abroad snoring vpon thy couch, and thinke that silly lodging (seeing thou feelest no cold) a stately chamber built of free stone, layd out with stately bay windowes for to take the ayre at. But what neede I tell thee of these things? thou knowest better then I howe to lye in pryson, for what a shame were it else for thee, that hast many a day agoe beene free of all the prysons in London, nowe to learne thing occupation? thou art a journey-man long since, I doe not thinke but that thou art able to set ope shop in that trade, for if thou wert but a novice in it, this deere yeere would quite kill thee.

*Holes in
the top.*

But

The trimming of Thomas Nashe.

But say, how dost thou for victualls, doo not they of thy old acquaintance helpe thee? if euer thou hadst true friend, now let him show himselfe, for a friend is tried in aduersitie: and though the Romanes were wont to say, that a true friend was but the salt and sauce of a banquet; yet I say, that a true Friend to thee must be salt, sauce, bread, and all the meate beside. But thou hast neuer a true Friend, yet thou hast enough of those friends, that would be sauce to thy meate; that is, if thou couldst bid them to a supper, they would come to eate vp thy meat, and sawce it with fine talke. But (God knowes) thou hast no need of those friends, thou couldest bee sauce to thine owne meate. Fie on friendship, what is become of it? not one drop nor crum of friendship betweene them all? A true Friend (as they say) were more necessarie than water and fire: for vnles hee come and call for it, thou canst not haue so much as fire and water; that is, a fire with a cuppe of small drinke by it to nourish thy bodie. What is become of those true Friends *Damon and Pythias*, *Castor and Pollux*, *Pylades and Orestes*, *Nisus and Eucritus*, *Perithous & Theseus*, whom death it selfe could neuer seperate? Dead? Then *Ioue* raise some deadly tyrant to massacre that cancred brood of thy companions, that leaue their iester desolate in the winter of his affliction. I curse them with more vehemencie, because I see some hope in thee, in that thou now seemest simply to betake thee to the truth. For whereas thou wert wont to cracke and brag abroad, and indeuouredst to shew, that ther was no learning in which thou wert not expert, and how that thou wert indowed with plentie of the liberall Sciences; which thou knowest to be nothing so: now thou recantest, and in simple truth saist, thou hast no learning, no not so much as one of the liberall Sciences. Which thou showest vnto vs by comming foorth in thy

The trimming of Thomas Nashe.

fetters, for none of the sciences are bond-slaves, or kept in chaines, they are called liberall *quasi liberi* because they make men free. If these are not sufficient motives for thee, happily let this moue thee, that by thy proficiencie in philosophy since thou camst into prison, thou hearing of *Aesop* that dwelt in a tub; of *Anaxagoras*, who, in prison wrote his especiall booke *Of the quadrature of the Circle*; of *Socrates*, who in prison studied Philosophy, and wrote verses, and yet (as *Cardan* saith) slept sweetly, so as *Socrates* gaue more light to the prison, than the prison gaue darknes to *Socrates*: And lastly of him that put out his owne eyes, and so eclipsed himself of the sight of the world, that he might haue a more cleere insight into the light of nature: keep thou thy self still in prison, eclipse thee from the sight of the world, gaze onely on thy selfe, that so thou more cleerely, seeing thine owne deformed nature, mightst labour to reforme it, and bring thy selfe into light againe. But (saist thou) you are a merry man *M. Dicke*, it befits not the wise to mocke a man in miserie. In truth thou saist true *Tom*, and for my mindes sake I would not for a shilling but that thou hadst beene in prison, it hath made my worship so merry: but because thou continuest my precepts that am a Cambridge-man, from whence all vertue flowes, and is the very fountaine and Cunduit-head of all learning. O heere I could praise Cambridge an houre by the clocke.

Therefore I say, for thy contempt of me I will call thy keeper, and tell how th'art stolne out of prison & come to mee to helpe thee off with thy shackles. Noe *Thomas* noe, I am no pick-locke, I thanke God, I liue without picking, though thou liuest not without lockes. But are you gone, thou wert afraid of thy keeper, goe to the place from whence you came, &c. with a knaues name

to

The trimming of Thomas Nashe.

to you. Ha, ha, if I had but followed this matter euen a little more, I could haue periwaded thee to liue and dye in prison.

Alas, I could doo anie thing with thee now, all thy senses are so taken downe. Happie (quoth I) in prison? haplesse indeed. How happie is the owle caught fast in a lyme-bough, when all the smaller birdes doo chatter at her for ioye? How happie the Rat caught in a trappe, and there dies a liuing death? How happie the tyred hart stricken of the Hunter, who runnes panting, consuming her breath, and at last faints for want of breath? how happie the wearied hare pursued with dogs, euer looking when they shall teare her in peeces? and how happie the cunny-catching weasell insnared in the Parkers net, and hangd vpon a tree? thus happie art thou: with the owle thou art lymed and wondred at, with the Rat thou art sore prest, with the Hart thou art in a consumption, with the hare thou alwaies expectest a teare-ing, and with the weasell thou shalt be hanged. All these torments are in prison, a demi-hell, where (like fiends) the prisoners cawle about in chaines, euerie one perplexed with his seuerall paine; a darksome laborynth, out of which thou canst neuer passe, though guided by a thred.

O double vnhappy soule of thine, that liues so doubly imprisoned, first in thy bodie, which is a more stinking prison than this where thou art; then, that it accompanieth thy bodie in this prison. Were it not sufficient that one prison should tortor thy soule enough? No, first because thy soule hath too deepe a hand in all thy knaueries, tis so imprisoned and fettered to thy bodie, that it cannot go without it. Poore Soule, more miserable than the kings daughter captiuated & long time kept imprisoned in the Theeues houses, at last offering

*Apostrophe.
pbe.
Apuleius
to*

The trimming of Thomas Nashe.

*Continua-
tion Meta-
phora.*

to breake away, was condemned to be sewed into the asses bodie & there to dye; for the asses bodie was dead, and nothing aliue in the asse (the prison) to trouble the Maid the prisoner. But thy prison is aliue, and all the affections in thy bodie are as stinking vermine & wormes in it, that crawle about thee, gnawing thee, and putting thee to miserie. She in short time was sure to die, and so to be free againe; thou art still in dying, and hoping for freedome, but still liuest, and this augments thy calamitie: she should haue had her head left out to breathe into the aire, but thou breathest into thy prison thy bodie, that corrupts within thee, and so retournes to bee thyne owne poyson. Thus much miserie (poore soule) thine owne bodie affoords thee, and by being with thy bodie in the second prison; all this is doubled. Now if thou wouldest bee free from thy prisons, make a hoale in thy first prison, breake out there, and so thou escapest both, thou neuer canst be caught again: and by this thou shalt crie quittance with thy bodie, that thus hath tormented thee, and shalt leaue him buried in a perpetual dungeon.

Here let mee giue a cut or two on thy latest bred excrements, before I goe to the finishing of the perfect Cut.

A little lumpe of lead, while it is round will lye in a small roome, but being beaten it will spread broad, and require a larger place to containe it; and a roape bound fast vp, might easily be couered, but vnfolded & drawne out at length, it hardly can bee hidden: so you (simply considered) are of no report, but if you bee vntrust and beaten out, & your actions all vnfolded, your name cannot be limited. And now you, hauing a care of your credite, scorning to lie wrapt vp in obliuion the moth of fame, haue augmented the stretcht-out line of your deedes, by that most infamous, most dunsicall and thrice oppro-

12

The trimming of Thomas Nashe.

opprobrious worke *The Ile of Dogs* : for which you are greatly in request ; that, as when a stone is cast into the water, manie circles arise from it, and one succeedeth another, that if one goeth not round, the other following might be adioyned to it, and so make the full circle : so, if such infinite store of your deedes are not sufficient to purchase to you eternall shame and sorrow, there arise from you more vnder then to helpe forward : and last of all commeth this your last worke, which maketh all sure, and leaueth a signe behinde it. And of this your last *Cropt ear* worke, I must needs say somewhat : for seeing that this my first work & off-spring hath remained in my womb beyond the time allotted, it must needs be growen greater ; and if it become a monster, it must needs be in excessse.

O yes, O yes : if there bee anie manner of *A proclamation for T. Nashe.* man, person or persons, can bring any tidings of Tho : Nashe Gentleman, let hym come and giue knowvledge thereof, & hee shalbe plenteously rewarded.

Hearke you *Thomas*, the Crier calls you. What, a fugitiue ? how comes that to passe, that thou a man of so good an education, & so wel backt by the Muses, shuldst prooue a fugitiue ? But alas, thy Muses brought thee to this miserie : you and your Muses maye euen goe hang your selues : now you may wish, that he that first put the Muses into your head, had knockt out your hornes. But seeing it hath so happened, call for your *Thalia* among your Muses, let her play some musique, and I will dance

The trimming of Thomas Nashe.

at your hanging? But twas providence in thee, to foresee thy wor, and to labour to eschew it, if not by averring what you haue said, and standing too it, yet by shewing your heeles. For as is the Prouetbe; *Ubi leonina pelis insufficiens est, vulpina astutia assuenda est.* If by strong hand you cannot obtaine it, light heeles are to be required: for one paire of legs are worth two payre of hands. And of all the parts of thy bodie, thy legges are thy most trustie seruants: for in all thy life when as thou couldest not obtaine of anie of the parts of thy bodie to effect thy will, yet legs thou hadst to commaund for to walke and flee whethersoever was thy pleasure, neither now in this extremitie doo they deceiue thee. O, how much art thou beholding to thy legs? *Banckes* was not so much beholding to his Horse, that serued to ride on, and to doo such wonderfu'l cranks, as thou art to thy leggs, which haue thus cunningly conuayed thee. If euerie begger by the high wayes side (hauing his legs corrupted and halfe destroyed with botches, byles and fistulaes) maketh much of them, getteth stilts and creepeth easily on them, for feare of hurting them, because they maintaine them, and prooue better vnto them than manie an honest Trade; then why shouldest not thou (by an argument *a malo in peius*) make much of thy leggs, which by speedie carriage of thee from place to place to get thee victualls, do not onely maintaine thy life, but also at this time haue saued thy life, by their true seruice vnto thee. Wherefore (these things considered) thou canst not chuse but in all humilitie offer thy old shooes for sacrifice to *Thetis* for thy swift feet. And twas wisely done of that high dread Liech *Apello* to appoint *Pisces* the Signe to the feete, to shew that a man should be as swift as a fish about his affaires. Nerethelesse can I accuse you of lazines, : for all this time of your vagation, with you

The trimming of Thomas Nashe.

I thinke the Signe hath been in *Pisces*. Now in this thy flight thou art a night-bird, for the day wil bewray thee: the Bat and the Owle be thy fellow trauellers. But to come roundly vnto you, this cannot long continue: the Owle sometime is snarld in the day season, and olde Father Time at length will bring you to light. Therefore, were you as well prouided to continue your flight, as is the beast *Ephemeron*, which because shee hath but one day to liue, hath manie legs, foure wings, and all what Nature can affoord, to giue her expedition to see about the world for her one dayes pleasure: or as *Pegasus* that winged Horse, which in swiftnes equalleth the Horses of the Sunne, which in one naturall day perambulate all the world: or as the beast *Alce*, which runneth on the snow with such celeritie that she neuer sinketh vnto the ground: Were you (I say) as swift as anie of these, you shall be catcht, such is your destinie: and then your punishment shall be doubled on you, both for your flying, and your other villanie.

Since that thy Ile of Dogs hath made thee thus miserable, I cannot but account thee a Dog, and chide and rate thee as a Dog that hath done a fault. And yet doo not I know why I should blame Dogs? for *Can*, which signifieth a Dog, is also a most trustie Seruant; for that Dogs are faithfull Seruants, to whome their Masters in the night time giue in charge all their treasure. They are at commaund to waite vpon their Masters, whether they bend their iourney, to fight for them against their Enemies, and to spend their liues to defend them, and to offend their aduersaries, as we read of King *Cazament*: who beeing exilde, brought with him from banishment two hundreth Dogges, which (with wonderfull fiercenesse) waired against their resistants: in whom hee reposed much more confidence & hope of victorie, again

The trimming of Thomas Nashe.

to be seated in his throne, than if hee had been defended by a mightie host of armed men. And *Iafons* dogge, his master being dead, neuer would eate anie meate, but with great grieve and hunger died for companie. *Tycinus* the *Sabine* had a dogge which accompanied hym to prison, and when he was dead, he remained howling by the carcasfe: to whom when one cast meate, he laid it to the mouth of his dead master, to reuiue him againe: and when his corpes was throwen into the riuer *Tybris*, the dogge leapt after it, so that all the people wondered at the loue of this faithfull creature. *Pirrhus* the King going a iourney, came by a dogge which kept the bodie of a dead man: which when hee saw, he comaunded the bodie to be buried, and the dogge to bee brought home with him: this done, a few dayes after came souldiours before the King, among whom the dogge espyed them which killd his master, and barked incessantly at them; sometime looking and fawning on the King, and then barked againe. At which signe the King astonished, examined them, and vpon light examinations they confessed the murder, and tooke punishment for it. Further, we read of a dogge called *Capparus* in *Athens*, which in the night pursude a theefe that robbed a Church, & being driuen backe with stones by the Theefe, followed him aloofe off, but alwayes kept him in sight, and at last came to him, and sat by him while he slept. The next morne, so soone as euer the Sunnes golden crowne gan to appeare, and his fierie steedes trapperd in their caparisons set on their wonted race, the theefe fleeing, the dogge stil kept his chase, and complained in his language to the passengers of the theefe. At last he was taken and brought backe, before whom the dog came all the way leaping and exulting for ioy, as to whome all the praye was due for this deed.

The

The trimming of Thomas Nasbe.

The *Athenians* decreed that for this publique good, the dogge should be kept by publique charges, and the care of his keeping was alwaies after ward layd vpon the Priests. And I feare mee, and almost diuine so much, that the verie dogges (wherefoeuer thou plaist least in sight) will bewraye thee and bring thee to thy torture. Againe, (among the *Aegyptians*) *Saturne* was called *Kyon*, because as a pregnant woman, he begat all things of himselfe and in himselfe; and in antique time they worshipped dogges, and had them in great account, till on a time when *Cambyse* killed a man and cast hym away, no other beast but a dog rauened in the dead carcasse.

Lastly, to come neerer to your selfe, you shall heare of a dogge that was an excellent Actor. In *Rome* there was a Stage-player, which set out a Historie of diuers personages, among whom there was a dogge to be poisoned and reuiue againe; a Part of no lesse difficultie than the king or the clowne, and was as well perfourmed: for (at his time) he eate the poyson, and presently (drunkard-like) staggered vp and downe, reeling backward and forward, bending his head to the ground, as if it were too heauie for his bodie, as his Part was; and at last fell downe, stretcht himselfe vpon the stage, and lay for dead. Soone after, when his Cue was spoken, first by little and little he began to mooue himselfe, and then stretching forth his legs, as though he awaked from a deepe sleepe, and lifting vp his head, lookt about him: then he arose, and came to him to whom his part was he should come: which thing (besides the great pleasure) moued wonderfull admiration in olde *Vespasian* the Emperour there present, and in ail the other that were spectators.

These prettie tales of dogges might keepe mee from

The trimming of Thomas Nashe.

chiding of thee, but thou art no such dogge; these were all well nurtured when they were whelps, you not so: the worrne was not pluckt out from vnder your tongue, so that you haue run mad, and bit venome euer since: for these are the properties of a mad dog.

First, the blacke choller which raigneth in them turneth to madnes most commonly in the Spring-time and in Autumne: and you though you are mad all the yeere, yet haue shewed the signe of it especially this last Autumne; they alwaies run with their mouthes open and their tongues hanging out, wee know howe wide your mouth is, how long your tung; your mouth is neuer shut, your tongue neuer tyed: slauer and some fall from their iawes as they run, and tis but slauer that proceedeth from thy mouth: though their eyes be open, yet they stumble on euery obiect; so though thou seest who offends thee not, yet thou all offendest: they who-foeuer are bitten with a mad dog also run mad, and they whom thy vlcered tongue did bite, are so stirred vp by it, that till they haue got you and wormed you, they cannot be well: thus you may see to what misery you were borne. Woe to the teats of thy Dam that gaue thee suck, and woe to blind fortune, that she opened not her eyes to see to affoord thee better fortune: and woe to the dog-daies, for in those thou wroughtest that which now works thy woe, take heede heerafter what you doe in dog-daies. The natures secretaries record of that kinde of goate cald *Oryx*, that all the yeere her throate is shut, the strings of her voice tyed, til dog-daies come, & then that very day and houre in which the dog-starre first appeareth (at which time dog-daies begin) shee openeth her voyce and crieth: the like miracle these last dog-daies haue done of thee, for what all the whole yeere could not bring to passe, and all the Country long haue
ex-

The trimming of Thomas Nasbe.

expected, that is, thy confusion, these dog-dayes by
thine owne wordes haue effected: therefore happy hadst
thou beene if thou hadst remained still in London, that
thou mightest haue bin knockt on the head with many of
thy fellowes these dog-daies, for nowe the further thou
fleeest, the further thou runst into thy calamitie: there is
watch layd for you, you cannot escape; th'art in as ill a
taking as the Hare, which being all the day hunted, at
last concludes to dye, for (said she) whether should I flye
to escape these dogs, if I should flye to heauen, there is
canis fidus celeste: if I should run into the sea, there is *ca-* *The dog-*
nis piscis marinus, and heere on earth millions of dogges *starre.*
seeke to torment me; aye me, heauen, earth and sea con- *The dog-*
spire my tragedy: and as wofull as the Cunny which e- *fish.*
scaping the Weasell fell into the hunters net, of which
was that pythie Epigram, Would to God the Weasell
with my bloud had sucked out my life, for nowe I am
kept a pray for the rauening dogs, and cruell-harted mā
sits laughing whilst my body is broken vp, and my guts
deuided into many shares: and though yet thou hast e-
scaped thy snare, it will not bee long ere thou beest ta-
ken and then the'rs laughing worke for all the Country;
for though thy body were shared into infinite indiui-
duals, yet euery one could not haue his part whome
thou hast abused, for recompence for thy iniury done
vnto him.

Nowe let mee see thy punishment for thy Isle of
dogges, tis an auncient custome in our Countrey when
wee take a dogge that hath done a fault, presently to
crop his eares, and this surely for thy fault is thy pu-
nishment, but why (might some say) are thine eares pu-
nished for thy tongues fault?

The trimming of Thomas Nashe.

I am sure, thine eares are worthy to be punished for not discharging their office, for whereas they should heare before thou speakest, as they that be skillfull at the ball, first receiue the ball before they cast it forth againe; and into a vessel there is first infusion before there be effusion out of the same; the ouer pregnant dog (we see) bringeth forth blinde puppies, and the spider that prepares her matter and weaues her webbe together at the same time, makes but slender worke of it, and easie to be broken of euery flye. I say, whereas thou shouldst first haue heard, thou first speakest, thy tongue was in thy eares place, and for this cause thine eares are iustly punished.

Nature gaue thee two eares and but one tongue because thou shouldst heare more then thou shouldest speake but because thou hast spokē more than euer thou heardst, thine eares shall bee taken from thee: She set thine eyes and thine eares both of equall highnes and alwaies open, that they might bee ready to heare and to see, but thy tongue she put into a case that it might bee slowe to speake; but thine eares were dull to heare, and thy tongue too quicke of speach: Therefore thine eares deserue their punishment: Then to bee short, to haue thine cropt is thy punishment: What *Tom*, are thine eares gone? O *sine man* will you buy a *sine dog*? Why thou art in the fashion, thou art priuiledged to weare long lockes by ancient charter, but now if the fashion were as hot as euer twas to weare ringes in their eares, faith thou must weare thine euen in thy tongue, because that cosoned thee of thine eares: are thy eares so moueable? art thou a monster? indeede all beasts haue free mouing of their eares graunted to them, but for men I neuer knew any but thee haue their eares mouing, and thine I see to haue the gentle quite remoue: I thinke tis a dis-
case,

Ha baba.

*Cropt-eard
first wore
lockes.*

The trimming of Thomas Nashe.

eased, for I am assure tis a horrible paine to bee troubled with the mouing of the eares. I coniecture no goodnes by this strange accident of moueable eares this yere, I hope shortly we shall haue Ballads out of it. I am afraid I tell you by this strange signe that we shall haue a wet winter this yere, for if it be true (which the Philosophers affirme) that when an Asles eares hang downe toward the ground, tis a certaine sigle of raine instant, then seeing thine eares not only hang toward the ground, but euen drop down to the ground, how can it chuse but be a signe of great wet at hand? and to thee it should be a cause of perpetuall showers that should flow from thine eyes, but thou art d'ye, no droppe of grace from thine eyes. It taking away of thine eares could take away thy hearing too, twere some profit for thee, for then thou shouldst not heare thy selfe raild on, laughed at, nor know thy selfe to be a mocking stocke to all the Country but there is a more plaine way made to thy hearing organs, so that thou shalt more lightly heare thy selfe euery where cald crop-card curre. What wilt thou giue me if I (I am a Chirurgion) make a new paire of eares grow out of thy head, which passeth *Appolloes* cunning, that so thou maist stil liue with fame in thine own countrie, or if I heale them as though thou neuer hadst any, that I may goe with thee into Germanie and there shew thee for a strange beast bred in England, with a face like a man, with no eares, with a tung like a venomous Serpent, and a nose like nobody. The last I care not if I consented to: if thou woldst liue in good order but one half yere, but to the first that is to giue thee new eares, I neuer wil grant thogh thou shouldst be inspired to liue orderly al the residue of thy life, no though I had wax & al things ready, for long a goe hast thou deserued this disgrace to be carelesse, euer since thou beganst to write, for libels deserue that punishment, and euery booke which yet
G thou

The trimming of Thomas Nashe.

thou hast written is a libell, and whomsoever thou namest in thy booke hath a libell made of him, thou purposing to speake well of him; such is the malice of thy cankerd tongue. Therefore thou deseruedst to loose thine eares for naming the Bishop of *Ely* and of *Lincolne*, and for writing of *Christes teares ouer Ierusalem*: how dardest thou take such holy matters into thy stinking mouth, so to defile and polute them? your Dildoe & such subiects are fit matter for you, for of those you cannot speak amisse, the more you raile of the the neerer you touch the matter: but because you were not punished for those libels, you began your olde course againe, *cannis ad vomitum*, you began to chew the cud of your villanie and to bring more libels into light. But I hope this last libell will reuenge the rest.

We heare howe you threatned to spoile our stirring Satirist: alas, haue thy writings such efficacie? indeed they are poysoned, but poison will not worke on euery subiect: and if thou shouldst but name him, so that it might giue but any blemish to his fame, assure thy selfe to bee met withal of troops of Schollers which wil soone make thee be one of *Terence* his parasits: in wounds thou shalt exceed *Cassianus* which was so pittifully pinked of his own Schollers: & now whilst I am in the hot inuectiue I haue a message to doe to you, the townsmen of *Cherrihinton* send you cōmendations, & they demaund a reason of you why you call them clownes? they say, they neuer offered you any wrong, wherefore if euer you come that way, they will send all the dogs in the town after you to pluck off your eares if they be not gone before you come. Now I thinke it be time to remember my promise to the readers, that is that I be not irkesome to them with tediousnes, that so they might with good acceptance digest what hetherto they haue read: therefore I will drawe toward an end and so finish this perfect Cut.

Where

The trimming of Thomas Nashe.

Wheras thou commendst thy Epistle to me as a garment for a foole, and therefore that it should bee long: I (as is thy desire) haue cut it with my scissers, layd it ope, and according to that pattern haue made a coate for thy selfe, but it is so short that thou shalt not neede to curtaile it, for some fooles haue long coates for that cause onely, that they might the better hide their folly and couer their nakednes, which els all should see, yet I haue made thy coate short and little, that by thy behauiour in it thou mayst bewray to others thy simplicitie, & if I had tooke in hand to haue made it great enough to couer al thy folly, this is not the twentieth part of stuffe that wold haue serued, neither possibly couldst thou haue had thy new coate against this time: but seeing thy garment is dispatcht for thee, weare it and vse it well, for the fashion of long cloathes is wearing away, & short cloaths will shortly be in request againe, and then thou shalt be a foole of the fashion, as soone as the proudest of them all.

Againe, this coate for thy body and the coole irons for thy legges will be a most cooling sute for thee all this Summer time, therefore make much of it, let it not bee thy euery day sute but as the *Vtapians* were wont to make them sutes of leather, which lasted seuen yeeres, in which they did all their labour, and when they went abroad they cast on their cloakes which hid their leather cloathes and made them seeme comely and handsome: so if thou canst but get some old, greasie, cast fustian sute to weare within dores, this coate will serue thee to cast on to iet abroad in, and doe thee credit.

Wherefore (good *Tom*) I exhort thee to keepe thee (whilst thou art) in good case, thou art well apparelled, it may bee thou presently wilt bestowe a coate of mee, doe not so, all thy coates are threed-

The trimming of Thomas Nashe.

bare and I neede them not, though thou hast many, for I know thou hast three or foure coates ready made (like a salemán) for some body: then, to which soeuer thou sowest but a patch or two cōcerning me, that coat shal serue me: thou puttest diuers stuffe into one coate, and this is thy selfe in all thy confutations, as in this thy book thou bringest into the partie against whom thou writest, his brothers, which argueth (as I sayd before) want of inuention, but it skils not, thou art priuiledged neuer to goe from the matter, it might as well bee permitted in thee as in the historian that promising to speake of the faith of the Iewes, made a long tale of *Nidus*: but (as I said) be a good husband *Tom* and keep thy coate to thy selfe, thou wilt need them al, and when this coate which which I bestowe on thee shall waxe threed-bare, I will dresse it for thee the second time and giue it thee againe.

This I speak not to wage discord against thee, but rather to make an end of all iarres, that as wife & husband will brawle and be at mortall feude al the day long, but when boord or bed time come they are friendes againe and louingly kisse one an other: so though hetherto we haue disagreed and beene at oddes, yet this one coate shall containe vs both, which thou shalt weare as the cognisaunce of my singuler loue towards thee, that wee liuing in mutuall loue may so dye, and at last louing like two brothers *Castor* and *Pollux*, or the two sisters *Vrsa maior* and *Vrsa minor* wee may bee carried vp to heauen together, and there translated into two starres.

Finally these thinges considered aright, in loue I beseech thee (that thou maist see I am not past grace) to suffer mee to retort thy grace, and so to end, which my selfe will foilow for you; you suing *sub forma pauperis*.

15

The trimming of Thomas Nashe.

A Grace in the behalfe of Thomas Nashe.

TO all ballet-makers, pamphleters, presse hunters, boon pot poets, and such like, to whom these presents shall come, greeting. Whereas *Tho: Nashe* the bearer heere of, borne I know not where, educated sometime at *Cambridge*: where (being distracted of his wits) he fell into diuers misde meanors, which were the first steps that brought him to this poore estate. As namely in his fresh time how he florished in all impudencie toward Schollers, and abuse to the Townsmen; insomuch, that to this daye the Townes-men call euerie vntoward Scholler of whome there is great hope, *a verie Nashe*. Then being Bachelor of Arte, which by great labour he got, to the w afterward that he was not vnworthie of it, had a hand in a Show called *Terminus & non terminus*, for which his partener in it was expelled the Colledge: but this foresaid *Nashe* playzd in it (as I suppose) the Varlet of Clubs; which he acted with such naturall affection, that all the spectators tooke him to be the verie same. Then suspecting himselfe that he should be staied for *egregie diuusus*, and not attain to the next Degree, said he had com nent enough, and so forsooke *Cambridge*, being Bachelor of the third yere. Then he raised himselfe vnto an higher Ciitie, no lesse than *London* could serue him: where some what reeouered of his wits, by the excrements thereof (for the space of nine or ten yere) hee hath got his belly fed and his backe cloathed. As also I hope you are not ignoraunt how hee hath troubled the Presse all this time, and published sundrie workes & volumes, which I take with me as humble fellow-suters to you, that you being all in one straine (and that very low, he in a higher key) you would vouchsafe to take him as your graduate Caprain generall in all villanie: to which villanie conioyn your voyces and in which villanie praye

The trimming of Thomas Nashe.

and say together, *Vivat, moriatur Nashe.* To these premisses, that they are true, and that hee among you all is onely worthie this title, I (as head Lecturer) put too my hand.

Richard Lichfield.

But *Tom*, thy selfe art past grace : for some of thyne owne faction, enuying thy proficiencie and honour to which thou aspirest, hath pocketted thy Grace. O enuie, catterpillar to vertue ! But let him know that thou hast a Patron will sticke to thee, and that thou art gracious in more Faculties than one, I will put vp another Grace for thee, wherein he shall haue no voyce, and one onely man an old friend of thine shall strike it dead.

A Grace in the behalfe of Thomas Nashe, to the right worshipfull and grana Commander of all the superrants & subtercubants of Englands great Metropolis, the Pronost Marshall of London.

FOrasmuch as *Thomas Nashe* sundrie and ofentimes hath been cast into manie prisons (by full authoritie) for his mis-behauiors, and hath polluted them all, so that there is not one prison in *London*, that is not infected with *Nashes euill* : and being lately set at libertie, rangeth vp and downe, gathering poyson in euerie place, whereby he infecteth the common aire ; I am to desire you, that as you tender the common good of the weale publike, and as the vertue of your office requireth, which is to clense the City of all vicious and vnruly persons, when this aboue named *Nashe* shall happen into your presinctes or dioces of your autherity you would giue him his vnction in the highest degree, and clense vs quite of him, which you shall effect thus. Send him

The trimming of Thomas Nashe.

him not to prisons any more which are corrupted by him already, but commit him to the *Procter of the Spittle*, where hee shall not stay long leaſt hee breed a plague among them alſo: but paſſe from him to Bull, who by your permiſſion hauing full power ouer him and being of ſuch amiable and dexterious facility in diſcharging his duty, will ſoone knit the knot of life and death vpon him, ſtronger then that Gordian knot neuer to bee looſed, and by that pritty trick of faſt and looſe, will looſe your Cittie from him and him from all his infections, and will hang him in ſo ſweet & cleer a proſpect as that it wil be greatly to your credit to ſee the great concourſe thither of all ſect of people: as firſt, I with my brethren the Barber-Chirurgions of London, wil be there, becauſe we cannot phlebotomize him, to anatomize him and keep his bones as a chronicle to ſhew many ages heereafter that ſometime liued ſuch a man, our poſteritie hauing by tradition what he was, and you in ſome part might be chronicled (as well as S. George) for deſtroying this ſerpent: the there will flock all the Cunni-catchers of London to ſee the portraiture of the arch architectour of their arte: laſtly, al the Ballad-makers of London his very enemies that ſtayed his laſt grace, will be there to heare his confeſſion, and out of his laſt words will make Epitaphes of him, & afterward Ballads of the life and death of *Thomas Naſh*. Let this grace paſſe as ſoone as may bee, if not for any perticular loue to him, yet as you are a Magiſtrate of the Cittie, and ought to knowe what tis to prefer a publike commoditie: if this grace paſſe not, hee is like to bee ſtayed finally till the next yeere. I his head-lecturer preſent him to you.

Richard Lichfield.

Thus

The trimming of Thomas Nashe.

Thus (curteous Gentlemen) I haue brought you to the end of his trimming, though he be not so curiously done as he deserueth : hold mee excused, hee is the first man that euer I cut on this fashion. And if perhaps in this Trimming I haue cut more partes of him than are necessarie, let mee heare your censures, and in my next Cut I will not be so lauish : but as the Curate, who when he was first instald into his Benefice, and among other Iniunctions being inioynd (as the order is) to forewarne his Parish of Holy-daies, that they might fast for them: and thinking all those Holy daies which hee saw in hys Calender written with red letters, on a time said to hys Parishioners, You must fast next wensday for Saint *Sol in Vngo*, which is on thursday, because he saw it in red letters. Which mooued laughter to the wile of the Parish; who presently instructed him, that ouer what red words soeuer he saw *Fast* written, those hee should bid Holi-dayes : so in shorttime he became expert in it. In like manner, I hauing but newly taken Orders in these affaires, if heere I haue been too prodigall in *snip snaps*, tell me of it, limit me with a Fast, and in short time you shall see me reformed.

FINIS.



19516

Picket

(Plain margin of last leaf needs)

Bernard Buxton

2 August

3 VII 1913

61318

Est 23516 B

C